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**T H E**  
**PATRIOTS OF JERUSALEM;**

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PATRIOTS OF JERUSALEM;

P A R O D Y.

[Price 1s.]

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THE  
PATRIOTS OF JERUSALEM  
PETITIONING  
ARTAXERXES  
FOR A  
REDRESS OF GRIEVANCES;  
A  
PARODY:

INSCRIBED TO THE  
Supporters of the Bill of Rights:

BY THE AUTHOR OF  
BAALAM AND HIS ASS;  
A  
PARODY.

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## SECOND DISCOURSE

ADDRESSED TO THE  
FREEHOLDERS OF MIDDLESEX.

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EZRA, chap. vii. ver. 26.

And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

UPON the affassination of Xerxes king of Persia, by the treachery of Artabanus, captain of his guard,—his son Artaxerxes succeeded to the supreme authority over *many*, and *extensive* king-

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doms of the east;—but his most important dominion was the sovereignty of a mind enlarged in proportion to the extent of his imperial possessions.

He was sublime in power!—He not only subdued his subjects to the discipline of political obedience,—but he conquered his own ambition, by humbling his passions to the remembrance of a king, ~~—greater,~~—far greater than himself;—he forgot not his duty to God, in the homage that was paid to him by his people.

What satisfaction must result from a heart replete with gratitude!

When a prince mighty as Artaxerxes could not be lulled into a forgetfulness of his duty by the tincture of adulation!

*Flattery* is the same to weak minds as *opiates* to weak nerves,—it affects the reminiscent faculties, and composes their thoughts to an oblivion of friendship, that does not fall in with their *worldly* and *self-interested* concerns.

This explains and vindicates upon natural principles, the conduct of those contemptible wretches who from a base original being placed by *accident* within the vortex of *false praise*, dissociate themselves from their old acquaintance, the once companions of their sordid, but honest enjoyments, and forget they ever knew *men so mean* in their *fortunes*, and so *vulgar* in their *inclinations*.

Artaxerxes had fortitude to resist the powerful narcotick;—he was exalted above his people,—but not above himself,—his pride was to support an au-

thority over his *subjects*,—and to acknowledge his subordination to *God*:—Power complimented him with a title,—humility distinguished the character.

Artaxerxes was well instructed in those higher obligations, which bind mankind to the moral duties of life, and endeavoured to enforce a discharge of them through all the nations from India to Ethiopia subject to his authority,—not arbitrarily in a way shaped by the sophistry of a designing magi, but a toleration accompanied his commands for every country to worship their God, according to their own idea of him.

Although he strictly conformed to the mode of his own *belief*,—he did not attempt to warp the *faith* of others,—the rule of his religion, was to be no rule to them;—he did not wish to controll their

intellectual feelings, by interfering with the information of their own senses;— he was superior to the insinuations of a mercenary priest, who, like the Christian idolaters of our time, *alarm* the minds of princes, and compel them through *fear* to countenance the shameful commerce of trading with the consciences of mankind, and by such indirect influence, impose upon the timid and ignorant, obliging them to renounce their understandings, and comply with a form of worship fabricated by pride and avarice upon the change of Rome.—Artaxerxes knew the heart must have a share in the divine commerce, and therefore was unwilling to furnish the head with an assortment of *trumpery*, to divide a partnership, from which the mind was supplied with the richest materials.



A disposition thus tuned to universal concord in the moral affections of his remotest subjects, represented Artaxerxes (although an heathen) to the minds of the *true* patriots of Jerusalem as the guardian of their religion,—the protector of their *just* rights, and *real* privileges.

This prince hearkened to the complaints of the children of the captivity, whose grievances arose from the *disobedience* of the Moabites to the laws of God, and their *disaffection* to those ministers which the Almighty had chosen to dispense those laws among his people,—that the munificence of their divine Ruler, manifested in many miraculous instances of mercy and forgiveness, having wrought no reformation (from earliest times to the hour of their remonstrance) upon this stiff-necked genera-



tion,—they still persisted in their wantonness and pride,—so impatient of controul, that nothing less than the *administration* of government could satisfy their vanity!—and so covetous after the means to maintain their luxury, that the entire possession of the *milk* and *honey* of Canaan was but sufficient to gratify their insatiable avarice!—that tempers so *eccentric* had brought upon the Jews the judgment of their incensed God, who had imparted his resentment by visiting them with manifold calamities, and sore afflictions, which threatened sorrow and misery to their whole nation.

Artaxerxes, satisfied of the *truths* advanced in their petition, complied with the prayer of it, and sent Ezra from Babylon to Jerusalem to reform the Jewish church according to the law communicated to Moses;—that by obeying the word of their God, and depre-

cating their transgressions, they might avert his vengeance.

Ezra was appointed governor of Judea, with full powers to punish all such *refractory* and *malignant* men who should rashly oppose the influence of his commission, and impede the operation of so great and laudable a design,—with death,—imprisonment,—confiscation of goods,—banishment;—that is to say outlawry,—for as the Chaldee language was in use at that time, we are not to take the interpretation of the Hebraist, but the interpretation of the Jargumists, by which, we shall find that what is translated a banished person from the Hebrew, in the Chaldee paraphrase means an outlaw.

Notwithstanding princes at that time were the expositors of the law, still we

find that Artaxerxes dispensed with that prerogative, as appears by the instruction he gave his minister, to appoint judges to try the offenders by the rules of equity and justice.

As an Englishman, indulge my grateful heart, to digress from the story of this *great* and *good* prince, to look into the history of a *greater* and *better* of our own, even in this particular instance of generosity and tenderness.

Let the *ungrateful* petitioners who are wounding the peace of his present majesty with *artificial* grievances from *pretended* abuses in our courts of law, remember, that our most gracious Sovereign, surrendered up his right in that important prerogative,—he made the judges independant of the crown, to calm the apprehensions of his subjects,

—he augmented their salaries, to remove their suspicions, for — he has no interest in the ruin of his people,—no pleasure in their punishments,—he endeavours to make his subjects happy,—he wishes (but in vain) to find them grateful,—impossible !

*Avarice* and *ambition* will never encourage the feelings of generosity to check the more violent emotions of their bold and dishonest contrivances.—However,

His majesty by this act of indulgence, —so *magnanimous* in sentiment,—so *expressive* in its meaning,—so *salutary* in its effect,—has secured to himself the prayers of all *good* and *virtuous* patriots,—the execration of *tyrants*, and the impertinence of *men* who aim to disturb the government of the state, from which



their *vices* or *incapacities* have exempted them from a share in.—But to return,

Ezra, who was appointed to the administration of affairs at Jerusalem, was a prophet,—descended from Seraiah the high-priest, who was slain by Nebuchadnezzar when he demolished the city and temple of Jerusalem,—a man of *integrity* and *learning*,—favoured by God, and an expounder of the laws!—But he was *prime minister* at Jerusalem, a character sufficient in those days to overturn all his qualifications.—Such partial advantages, joined with superior abilities, roused the *envy* of the anti-ministerial Moabites, who elected Sanballat their chief, to *confound* the measures of administration.—It was no difficult business to alarm the jealousy of *distant* countries who knew Ezra only by *name*,—and his actions only by *report*,—both of which



were discoloured and distorted by the malice of disappointment.—Besides

The *immense offerings* intrusted to Ezra for the service of the Temple, amounting to no less a sum than *seven hundred thirty-one thousand two hundred and fifty pounds* of our money, together with *twenty basons of gold*, and *two vessels of fine copper* equally valuable, was a circumstance which required more than Samaritan patience to endure,—they had no conception that a man could be *honest* in the distribution of *so much* of the publick money, and they were too *conceited* of their own talents, not to have a longing after a share in the *knavery* of *so lucrative* an *office*.—Men who consult nature in her depravity would judge of a minister's actions in the same manner,—the Samaritans knew *that* part of themselves, and they drew the inference

from the opinion they secretly entertained of their own integrity.

Nehemiah was appointed tirshath, or governor of Judea, in the room of Ezra who retired,—the same measures of equity were adopted as in the former administration,—the Moabites found only a change in the name,—the *minister* was the *poison* they had set their minds against;—for had Ezra (whom they so lately and so violently *opposed* and *traduced*) upon being removed from the administration joined with Sanballat, he would have been *toasted* as one of the *party*, and been as *popular* as the *greatest profligate* of them all.

Sanballat the representative of the Moabites was born at Heronaim, a city of Moab.

*Howbeit in the land of the people he had no inheritance.*—45th chap. of Ecclef. part 22d ver.

Permit me to take a hand at the latter end of the game, to sport the favourite number, for it is worthy every Moabite's observation, that the 45th chapter of Ecclesiasticus should furnish such apt words,—so descriptive of our hero's,—*disqualification*.

Sanballat was an *officer* in the *militia*,—some historians say he was *governor* of *Samaria*,—others affirm he made application for it to Mordecai, who was of the seed of Israel; but a refusal, and from one of a different tribe, gave umbrage to his pride, and furnished his mind with that implacability of resentment;—he was a man of a lively humour,—a prompt and ready wit,—of

ostentatious talents,—an intrepid spirit;—and having nothing to lose, his *mendicity* finished the component parts of this accomplished adventurer.

Artaxerxes having ended the war with the Athenians, retired to *Shushan*, the royal residence of the Persian monarchs after the conquest of the Medes,—a city situated upon the *River Ulai*, and as Strabo relates, worthy the highest encomiums.—There he expected to find repose from his fatigues,—enjoyment in the endearments of domestick concerns, and leisure to adjust his national affairs to the *satisfaction* of his subjects, the *dignity* of his crown, and for the *security* of his dominion.

The vanity of human expectations does not singly attend upon those dependants, who have every thing to solicit,

but even upon princes who have every thing to bestow;—*disappointment* is the impartial inheritance of all, settled upon us by the equitable distribution of Providence as the institutionary establishment of mankind.

: *Samaria* by the *intriguing* genius of Sanballat was now become a refuge for the *refractory*,—though of *no* rank,—of *various* conditions,—men of desperate circumstances, enlisted under the banner of Sanballat upon the forlorn hope of *repairing* their fortunes by *plundering* the publick!—the lower order of merchants to *emerge* from their *obscurity*!—the pe-  
thinims, or meanest offices in the house of God, from a base, infernal pride,—rather chusing like Lucifer to *rule* in hell, than *serve* in heaven!—and some of the junior members of the Sanhedrim,—*truants* from the great school of



poetical learning, finding nothing *clever* or *lively* in the tepid system of allegiance (from which source all national benefit must derive) to employ the *gaiety* and *wantonness* of their humour, rushed into the heat and fugacity of sedition to volatalize their spirits, and put the machine into motion, that the elasticity or main spring of action might precipitate them into *mischief*, the disposition which *idleness* had originally formed them for.—*Publicans* found an immediate *interest* in it;—and *sinners* inebriated with popular uproar, yielded to the clamours of a *few*, and joined in the confusion of *all*.

These mixed people, united by defection, formed themselves into a *patriotick society*,—they opened a correspondence to every corner of the king's dominions to distribute the fetters forged by San-

ballat to enslave the minds of those, who till now, enjoyed every idea of freedom their education had furnished them with. —The *fisherman* who spread his net on the river Euphrates,—the *hunter* who chased the savage beast in the valley of Bagdat—and the *archer* who slew the bird of prey upon the Caspian mountains, with minds *free* and *independant*, were by the weakness of Sanballat *teized* and *distracted* with politicks, an *infection* they did not understand, consequently were altogether unprovided against,—they were told of *dangers* they had no conception of!—they heard of *thieves* about the king's person, desperate as the robbers in the desert,—and they were instructed to believe their royal protector connived at outrages so threatening to himself, — so terrifying to his people!—from these *symptoms* their case seemed desperate,—they were puzzled

to find a remedy for the contagion which treachery had spread amongst them,—*exercise* withdrew from the chase,—*pleasure* departed from her innocent delights,—and *industry* suspended the labour of the field,—*all* forsook their tranquillity to contend with a *chimæra* which had its existence in the *wicked* imagination of Sanballat,—this incomprehensible nothing which was raised to haunt the minds of intellectual imbecility, so distracted their brains, that like men deprived of their senses, they undertook the cause of liberty, and in the glorious undertaking they surrendered up their freedom at the *chamade* of Sanballat,—and from the example of their great *patriot* they became *slaves* to their passions,—*weavers* demolished their looms,—*taylors* threw away their thimbles,—*fuelists* forsook their employers,—and *navigators* departed from their vessels,

—the most *ingenuous* natures became the most *illiberal*,—even *husbandmen* neglected their *harvest* to sow the *seeds* of *sedition* amongst their neighbours,—and how awkwardly they might entertain their strange acquaintance, they all became *politicians*, and forgot their own private concerns in their attention to the publick,—now *riot* succeeded *chearfulness*, and *idleness* drove *plenty* from the land.

Sanballat having opened the wound advertised the cure,—a *petition* was the *catholicon* to remedy every evil,—the *ex-animate* and the *bold* equally hearkened to his advice, and *petitions* were made up conformable to the prescription recommended by this assuming *empirick*.

When we consider the many abstracted people who were dispersed in that extensive territory, we must not be

surprized that many were caught by the *impudence* of the proposition,—others deluded by the *pretended* necessity for such a proceeding to engage in a cause so flattering to their rights and privileges, and withal so sensibly imagined as to soar above the reach of their apprehensive faculties,—the *criterion* by which *ignorance* determines the merit of such *imprudent* and *indecent* undertakings, or as Cicero says, “ that chiefly  
 “ excels which is farthest removed from  
 “ the understanding and apprehension  
 “ of the unskillful.”—Some such ingenious *state quacks* officiously undertook to administer the *potion* to Artaxerxes,—the king received it, but was determined not to swallow the bitter draught, so obviously calculated to *break* his *rest*, and *disturb* the *repose* of his *people*.

If any objection should arise against



the king's *inattention* to the *clamorous* complaints of a *lesser*, it may be reconciled by the *silent approbation* of the *greater number* of his subjects,—for Artaxerxes, in *compliment* to his *own integrity* and the *loyalty* of his *good people*, paid *no regard* to these *petitions*, as he very well knew they contained not the *sentiments* of many who signed them, but an *explanation* of the mischievous designs of the few who promoted them.—His conduct is also vindicated by a similar conduct in one of the most illustrious heroes in the Roman history.—When Tiberius Gracchus accused Scipio Africanus before the senate of having embezzled the publick money, he made no answer to the charge, but reminded them, that on that day he conquered Hannibal, and drove him out of Carthage; setting his own conduct against the accusation of the lower order of people.

*Petitions* now became the *amusement* of all those who had *nothing* to do,—and those who were not *embarrassed* with *ideas* of their own, eagerly subscribed to the *sentiments* of others;—an expedient encouraged by *knaves* to make *fools*—conspicuous.

The *insolence* and *absurdity* of these *petitions* destroyed the efficacy of others,—they had hardly a *gauze fence* to *screen* them from the *censure* of the *law*!—they were unprovided with *good manners* to *save* them from the *indignation* of their *sovereign*!—in one part they *extolled* the *king's wisdom*,—the next *contradicted* the *flattery*, by *impeaching* his *understanding* in the *election* of his *ministers*;—they wished his majesty *happiness* in one line, in another they endeavoured to *interrupt* it by converting the *audacious clamours* of his *wavering subjects* into *groans*,—

their *drunkenness* into *tears*,—and their *excesses* into *chimerical wants*;—an *accident* which befell the *delinquents* upon Nehemiah's resisting their outrage was called a *massacre*;—the *loyalists* who were *destroyed* by the Moabites was interpreted a *sacrifice*;—every sentence lamented the loss of their *liberty*, without *apostrophizing* for the loss of their *virtue*,—the whole was a *paralogism* to *deceive* and *alarm* the people.

As every *riotous* meeting produced a *petition*, they *multiplied* so fast, that Pathahiah, the king's secretary, was appointed to receive them, with instructions to enquire into the *rectitude* of the *morals* and *conduct* of those *champions* who had undertaken to support the *rights* of the *people*,—the enquiry turned much against the *patriots*, for the information Pathahiah received discovered nothing

to their *honour* or *advantage*,—it answered the description they had given of themselves.

*For they speak not peace, but they devise deceitful matters against them that are quiet in the land.* 35th Psalm, 20th ver.

As *slander* and *ingratitude* were *punishable* by the *laws* of *Persia*, Artaxerxes urged the necessary injunction, that their *licentiousness* should be *restrained*,—and whosoever, rejoined he, will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.—Enfin.

The *virtue* of the *king*, and the *firmness* of his *prime minister*, gave strength to Nehemiah to *compleat* the *temple*, and

*finish the walls of Jerusalem, and under favour of God he confounded the various artifices of Sanballat, and disappointed the views of his faction.—For*

*The Lord bringeth the counsel of the Heathen to nought : He maketh the devices of the people of none effect. 33d Psalm, 10 ver.*

From the story of Artaxerxes a good prince is instructed not to let his *pretensions* be the *measure* of his *hopes*,—nor to set up a *demand* against mankind which *human nature* in a state of *moral bankruptcy* cannot comply with;—that he must be contented with the *secret plaudit* of his own *conscience*,—the *effects* of a *generous mind*,—*effects* not in the *power* of *fraud* or *artifice* to conceal from the assignee.—And



The *approbation* of a few who may possess that kind of *patriotick virtue* which fortified the souls of Phocion and Fabritius, against the *approaches* of every *temptation*.

As the maxims of this Athenian and this Roman general are not much practised in our *voluptuous days*, there may be *some* reason to fear, that the story of their *resistibility* are *out of print* in the *minds* of our *modern heroes*, who *clamour* so much for the *good* of their country, and *mean* so little for the *honour* of it.—I will therefore hold them up to the publick as *old pictures*, upon the certainty of their being *admired*,—but in *despair* of ever seeing them *copied*.

Alexander knowing the *virtue* of Phocion, lamented his extreme *indigence*,—he wished to relieve his body

from the fatigue of labour,—*which Phocion never felt!*—and to remove from his mind the anxiety of want,—*which Phocion never knew!*—for this amiable purpose he dispatched his treasurer to Athens,—who found this great man with a bucket fetching water from the well!—and his wife kneading of dough with her own hands, cloathed not in a tarentine, the finery of those times, but in the husband's vest!—in this condition of penury the treasurer found Phocion, and as he thought it the most favourable opportunity, he presented him with one hundred talents which his master had sent him in testimony of affection;—Phocion alarmed at the extraordinary munificence of Alexander, demanded of the treasurer, how he came to be singled out from the number of Athenians, the object of his bounty,—and being told because Alexander esteem-

ed him the only good man—*He replied*,—let him then permit me to continue so,—and that my actions may give countenance to my reputation, suffer me to reject his offer,—proving by an unusual continency of spirit, that he who did not desire wealth, was richer than the prince who enjoyed it.—And

Fabritius refused the fourth part of a large kingdom which Pyrrhus offered him, to betray the interest of his country by quitting the service of it,—and so tenacious of the Roman dignity, that he snatched the poison from the lips of Rome's greatest enemy, because he would not purchase any advantage by treacherous and base means.

It further proves, that too much lenity in a prince relaxes the sinews of the state he governs,—and that the irre-

gularities which disturb the order of government proceed from an impunity of crimes ;—our own history furnishes instances to illustrate my position.—Henry the first, who is handed down to us as a very wise king, considered punishments as indispensably necessary to curb the licentiousness of the people, and to establish himself with safety on the throne ;—Stephen, who was of a milder disposition, hoped to engage the hearts of his subjects by moderation and humanity.—We do not find, amidst the many storms which he encountered, and the wrecks he suffered, that cruelty marked his resentments ;—this assuasive temper weakened his authority, which occasioned his reign to be unsteady and unprosperous ; and the civil war which followed, made the king the most unhappy of monarchs, and his subjects the most miserable people.

Henry the second improved upon the errors of both,—he governed with *firmness*, but *cruelty* was no part of his character,—and if he brought trouble upon himself, it was only when he *departed* from his *natural* resolution, and adopted *principles* not his own; his too great *indulgence* to his *children* made them *undutiful*, and the *contumacy* of *Becket* wrought a miracle (the only one he performed, and the only one of some thousands laid to his charge not particularly noticed;) he *perverted* the mind of Henry, and made him a *dupe* to the church, whose *power* he threatened to *curtail*; but, if the king had put more *faith* in *God*, and *less* in the *Pope*, the archbishop would have lost his aim and sacrificed his *reputation* at the throne of ambition, instead of his life at the altar of christianity. Henry's policy made *England* *happy* and *prosperous*,—but where every



other man finds peace and felicity, Henry met the reverse,—*religion* disturbed his quiet, and his *children* made him miserable.

It is an *unpopular* doctrine to preach in favour of *prerogative*;—and to put the *sword* of *justice* into the king's hand is *arming* his majesty against the *freedom* of the people;—*thus* reverberate the *Moa-bites*, who are no more than the echo of their *doughty* patriot, who clamours against the *equitable* decisions of the *law*, because he has exposed himself to the *censure* of it.

I mean not to *stretch* the *prerogative*, neither do I wish to *abridge* the *liberties* of the people,—the *constitution* has appointed *immunities* to both,—and, he is a *traitor* to his *king* and *country* who attempts to lessen the *perquisites* of either.

I would have a king *feel* as a man, but *act* as a prince,—he is the first *magistrate* in the kingdom, his *office* exacts *homage*, and the *laws* secure it to him, and *he* who treats his sovereign with *dishonour* is a *rebel* against the *authority* of the law.—For the *safety* and *tranquility* of the people, I would recommend that the *spirit* and *dignity* of our laws should be supported not only in the *exposition* but in the *execution* of them, that the *subject* may be brought to a sense of his *duty*, and the *king* therein manifest his *supreme* authority, under the common *sanction* which the law gives equally to both.

The history of Artaxerxes also shews, that *humility* in a prince, produces *arrogance* in the subject,—he *doubts* of his authority because he does not *exert* it: a horse, the most sensible and accomplished beast of the creation, grows vi-

*cious by indulgence,—he feels his own strength and despises his master's, and till the curb reduces him to his natural state of subordination, his owner can expect no safety from him, and he will sink in his value. Also,*

That *generosity* begets *ingratitude*,—for, if a prince dispenses with *one* prerogative, the people will never be satisfied till they have obtained a surrender of all. And further,

It instructs a prince to look into the *character* of one set of people, who disturb the throne with *complaints* against another,—to publish their *mischievous intentions*, that the distant subject may not be abused by the *artificial* virtues of a set of men who are aiming to raise themselves, by *calumniating* the characters of those they wish to succeed, and charging particular neglects upon those

in place, when the same inattention was paid by the late ministers, now in their interest (because they are out of place.) However necessary it may be, I shall defer my enquiry into the characters of our jolly patriots for a subsequent discourse. To conclude,

If princes wish to train their subjects by their own example, they must never be *virtuous*.—We have been frequently told, that kings, by their *bad examples* have created *vices*; but we have a *proof* in his present majesty, that *virtue* is so *horridly* out of *fashion*, that the *Sovereign's* example cannot establish it;—thus, *virtue* is become a *selfish* accomplishment; for, as examples of vice are only attended to,—we can be *virtuous* only for ourselves, and not for the improvement of mankind.

F I N I S.



*This Day is published, Price One Shilling,*

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